R
SEP 19 05

THE NEW YORK
PUBLIC LIBRARY
ASTOR, LENOX AND
TILDEN FOUNDATIONS

THE NEW YORK
PUBLIC LIBRARY
ASTOR, LENOX AND
TILDEN FOUNDATIONS

The Christian Socialist

VOL. II. No. 18. DANVILLE, ILLINOIS, SEPTEMBER 15, 1905. Whole No. 34.

WE ARE HURRYING ALL TOGETHER

BY ELLA WHEELER WILCOX

ALL your wonderful inventions,
All your houses vast and tall,
All your great gun-fronted vessels,
Every fort and every wall,
With the passing of the ages,
They shall pass and they shall fall.

AS you sit among the idols
That your avarice gave birth,
As you count the hoarded treasures
That you think of priceless worth,
Time is digging tombs to hide them
In the bosom of the earth.

THERE shall come a great convulsion
Or a rushing tidal wave,
Or a sound of mighty thunders
From a subterranean cave.
And a boasting world's possessions
Shall be buried in one grave.

FROM the Centuries of Silence
We are bringing back again
Buried vase and bust and column
And the gods they worshipped then,
In the strange unmentioned cities
Built by prehistoric men.

DID they steal, and lie, and slaughter?
Did they steep their souls in shame?
Did they sell eternal virtues
Just to win a passing fame?
Did they give the gold of honor
For the tinsel of a name?

WE are hurrying all together
Toward the silence and the night;
There is nothing worth the seeking
But the sun-kissed moral height—
There is nothing worth the doing
But the doing of the RIGHT.

THE KITE STRING

BY OSCAR F. DONALDSON

A prominent St. Paul lawyer is reported as giving expression to this thought: "Every man is flying a kite. If you can get hold of the string, you can always bring him down."

Have we, each of us, ambitions, hopes and aspirations which, if their success is threatened, would make us servile to the man who holds the string? Is there no freedom for us that cannot be taken by this most subtile and powerful method?

"The man who works for home, family and fireside, cannot thus be bound," thought I. He cannot be made the serf of the man who holds the "string" to his success. But as I saw him come from the work-shop, the store, the office or the railway, I realized that he is not a monarch in his realm of employment. That there is a string to him and that the man who commands his income is Lord to the industrial serf.

But the preacher, who thinks and teaches of life, who is the disciple of the humble Galilean, whose life is fashioned after a simplicity and quiet peacefulness that certainly allows of no control. There can be no string to his kite of "faith."

Yet, as I find him in the pulpit, at the desk or in conversation, I know he is not master in the realm of life. His congregation dictates his breadth of utterance and, at times, of thought. Many do not dare express their candid thought. Many hold they are free, only to be found lead and moulded by the brighter minds of their flock whose mirror they are. Dogma, creed or text are often swallowed without the least mental digestion. The word-phrases of yesterday are used to define the God they preach, while the soul they seek to save, is a mystery to them. Here the strings of finance, of heresy and of opinion are all too potent.

The professional man gauges his success by his income, quite as much as by his position in the profession. The master of industry is the slave of ambition for power and wealth. The reformer works for mankind and a living.

Is our St. Paul friend right? Yes. God made man with a string to his kite, the economic string, but not to bring him down. Did you ever think that *the kite string is necessary to its rise, but not to its fall*. It will come down of itself. So it is with man. The economic string is necessary for the rise of man.

It found him in the economic servitude of the savage. Each for himself and each depending on himself alone for the comforts, needs and opportunities of life. It was tension on this economic string that begun the work of civilization and as long as this string is taut man will rise. He first but bartered for his needs. He then made markets for exchange. He then produced but one article because of the economic advantage. He then but made a part of an article with others. He used machinery. He used individual wealth, co-partnership wealth, stock-company wealth, corporation wealth, now trust wealth and public wealth because of that tight economic string, called necessity. We Socialists are looking into the future and see the reign of public wealth and call it Socialism.

We believe in the economic string because only thus may we organize man to his advantage. But we do not want a string on man that "can always bring him down." In the hands of a fellowman the string will have the downward as well as the upward pull. In the reign of public wealth we see that downward pull forever gone. The upward pull alone is there.

The economic string (the need of man to supply the physical wants is the foundation upon which civilization rests. It has ever caused man to work and strive upward toward better things. The private right, which empowers one man to deny to another the opportunity to "supply his physical wants" is a hold upon the string which gives the downward pull.

Whatever is servile in the lot of the working man, the preacher, the professional man, or any other man, is not due to "the string" but to the private hold upon it.

JOHN OWNED THE DOG

Mr. Rockefeller's Standard Oil was stealing from the people of Kansas in the usual way.

Kansas owned innumerable rich oil wells. But only Mr. Rockefeller could make money out of that oil—he owned the pipe lines and the refineries. If you didn't want to sell at his price, you couldn't sell your oil.

Mr. Rockefeller could say: "If you don't want to sell your oil to me at my price—why, drink it!"

So the great people of the great state put their funny little heads together and decided that they would rise in their might and fix things.

They decided that the state should build an oil refinery, giving the people the benefit of fair prices, destroying the Standard Oil monopoly, while adding to the wealth of the state and to the wealth of a great many individuals.

"It seemed a pretty good idea, didn't it?"

But Mr. John D. Rockefeller, with a smile, pulled one more card out of his sleeve and laid it on the table—that card was the supreme court of the state.

The supreme court was told by Rockefeller's well-paid lawyers that the citizens of Kansas actually proposed to build an oil refinery.

And the supreme court has just said to the people of the state: "You can't do that. It isn't constitutional."

The joke is that under this statement from the supreme court the people actually can't build their refinery.

Doesn't that give us an amusing insight into what happens to the people through their laws and their judges, when the men with the big pocket-books are allowed to run things for a short time?

A farmer once bought a dog and put it in the smoke-house to protect his hams.

He found a man loading his hams on a wagon to drive them away. The dog that he had bought to protect the hams bit the farmer when he tried to interfere.

The farmer then discovered that he had bought the dog from the thief.

This might suggest very distantly what happens to Uncle Sam when he takes the judges that interpret his laws from the offices of trust lawyers.

John D. Rockefeller says he has grown fat lately.

Do you wonder? Wouldn't anybody laugh enough to get fat if he found out that the people's own constitution could keep them from protecting themselves against highway robbery?—N. Y. Journal.

THE VOORUIT OF GHENT

BY VANCE THOMPSON

In Everybody's Magazine for September. Buy It and Read the Whole Article.

"It is organized industry, organized thrift, organized well-being, and a very capable organization of the joy of life."

I KNOW the gray city. It is Ghent in Flanders. Drowsy canals creep through it. Belfries and towers lift up their melancholy heads; and the bells drone. But the great gloom of Ghent you cannot know unless you come into it when a leaden day lies thick upon it. A sad and ancient city of labor. The weavers' shuttles have gone to and fro there for ages. Roman adventurers coming into these parts found the Flemings weaving yellow serge. Through all the years the spinning-wheels have turned and the clatter of the loom has never ceased. It is one of the world's historic labor-fields. I had come up out of the countryside—the part of Flanders I know best. In the gray castles life goes splendidly in the old feudal way. It is like one of the old paintings, wherein they eat and drink at huge tables—a fire roars up the chimney—savorsome girls dance round—through the windows a glimpse of brown, fat fields. And this Flanders is very beautiful, with its prairies and villages. Peasants sing in the taverns. Beguin nuns caress white lambs. And under the vines and among the blue flowers it is calm and good as in a picture or a fable. Of course in a feudal land like this there is another side to the story. One morning, riding out from the chateau, we came round by Knesselaere, a meager village where milord's peasants dwell. And it was deserted. Not a woman looked from a doorway; not a baby cried.

"Where are the people? ' I asked.

"They are at work, yonder," said my host.

The road wound through the woods; and there we found our peasants. In the forest are huge ant-heaps. The men, the women, the children were digging out the ants, carrying them in sacks, and dumping them in piles on the road. So wretched a lot of helots I had never seen—ragged, frost-nipped, and swarmed over by the ants.

"In the name of good industry," said I, "what is that for?"

"They are feeding my pheasants," milord said.

No; even in the countryside all is not well in Flanders—at Hamme I saw children of five and six turning the wheel on the rope-walk, and they work for thirteen hours a day. What would it be, I wondered, in this gray city of Ghent, which is a giant ant-heap like those of the forest of Knesselaere. You shall see.

THE CONQUEST OF POVERTY

In Ghent the working men have perfected an organization which forecasts—if it does not wholly realize—the future. Unquestionably a social transformation is going on everywhere. Behind the great aggregations of capital on the one hand and of labor on the other, the discerning man may make out the vague shadow of a new organization of society. In fifty years, say in a hundred years—a prophet need not be precise—the conditions of labor will have changed. Now, to visit Ghent is to visit one of these cities of the future. The working men there—sooner than the rest of us—have broken with the past and effaced the old traditions of labor. They have created, if not the city of the future, at all events a tolerable preparation for it. These weavers and spinners—the worst paid laborers in the world—banded themselves into a society. "Vooruit," they call it, which is as though one said *"En avant!"* or "Forward!" And they have gone forward. The "Vooruit" is more than a society; it is a city within a city, a state within a state; it is the pale dream of old More and Robert Owen and Fourier made true and tangible. It is organized industry, organized thrift, organized well-being, and a very capable organization of the joy of life.

They struck out the idea that bread might be made at a cheaper rate should they club their funds, buy in quantity, and bake in common. In a few days they got together eighty-five francs and ninety-three centimes—say $17.18. They hired an old cellar and, with an old baker and an old kneading-trough and an old oven, the work began. It was co-operation of the simplest sort. It grew, however, as such things have not grown otherwhere. To-day the "Vooruit" possesses at Ghent a vast bakery turning out hundreds of thousands of loaves of bread, a large department store, a dozen grocery shops, pharmacies in all parts of the city, an enormous "Headquarters," with theatre and concert rooms; a bank, a printing-house, daily and weekly newspapers, a hospital and operating-room, art galleries, libraries, and gymnasiums, the largest cotton factory in Ghent—these and a score of subsidiary works. There are 160,000 people in Ghent. Of these, 100,000 are affiliated to the "Vooruit," so that, of men, women, and children, five-eights of the civic population are enrolled in this inner city of thrift, industry, and economic reform. The communal property is worth millions of francs. They have gone "forward," indeed, from that old cellar where an old baker kneaded the first co-operative bread.

The "Vooruit" is not merely commercial: it has fine ideals, educational and political; these organized working men are Socialists one and all; the material well-being which has come from co-operation is used in the service of what Anseele calls fondly the Great Idea. From the "Vooruit" as a center the lines of missionary effort radiate in every direction, covering Belgium with "People's Homes," with clubs for social study, with libraries and schools. A strange world! These working men, bent and deformed by lives of toil, are touched with apostolic fervor. They go out as on a crusade. Old and young, the women with the men, they march out against the great feudal stronghold of that capital which makes life so unequal—the splendor of riches and the black leanness of labor. It is like that pathetic crusade of the children; with flowers and songs they marched away along the dusty roads praying; and though they did not reach Jerusalem, yet those who followed where they led took the city. These are the thoughts that haunt one in this gray town of Ghent—a citadel conquered by the visionary army of labor.

The chief of this great organization is Edward Anseele, a Socialist member of Parliament. One of the founders, a laboring man like all the others, he is one of the great men of this industrial age. His greatness is evident in the fact that the organization he has built up is independent of himself. With him, or without him, it will go on just the same. The idea is bigger than the man.

In that gray city of Ghent, under the sky of lead, they have found a way of living with safety, comfort, and pleasure.

That is something; indeed it is much; few aggregations of mankind have been able to organize life so well; and they of the "Vooruit," you should bear in mind, are the worst paid workers in the world and they live under an almost feudal tyranny of church and state. What they set out to do they have done; they have established a social well-being which is to a great extent independent of the political and economic conditions of Flanders. They have found prosperity in organized communal thrift. And what they have done is being done all over Belgium—at Brussels, Louviere, Jolimont, Houdeng, a dozen places; and in France and Holland and Germany. You ask yourself whether this is the city of the future. Is this a dim realization of the Socialist's dream? Then surely we may await the future with some confidence. And the most important fact, to my mind, is the fine altruism and the splendid intellectualism of the "Vooruit." Men and women are touched with the fervor of the ideal. They believe in humanity. They have confidence in the ultimate working out of the great equation. Not one of their pleasures is mean or dirty. They have not established a music hall. And their theater does not exhibit silly farces. Just as they have tried to get the best physical well-being they are trying for the best in education and art.

Adjoining the new bakery is a great studio; these weavers, shoemakers, dockers built it for one of their fellows who had found his way in art. And they gave him clay to model and marble to cut and said to him: "That is your part—make beautiful things; give us beauty in our homes and in the homes of the 'Vooruit.'" The young man, their fellow, had been out in the world. At Paris, Venice, Naples he had got his share of fame; but the "Vooruit" called to him and he came back to it, to the gray city and the gray world of toil. There is not to-day a sculptor in Europe—for Rodin is old and Sinding, too—who has Jules Van Biesbrœck's originality, power of hand, and vigor of imagination. He is a very great artist. Withal he is the poet of human suffering and dolor and the poet of the great hope that haunts the eyes of the young generation; and he is the artist of "Vooruit." In that mystic figure of the Sower—she who sows the seeds of destiny—the synthetic vagueness of line is new and wonderful in art; and the figure of a slim working girl, cowering under her shawl, has a pathetic grace that will haunt one for many a day—he has fashioned the soul, humble and sad, of toil. A young man, all beard and waving hair he comes and goes in his studio. On the walls are the cartoons of his frescoes for the halls of the "Vooruit"—heroic epics of labor, spacious symbols of humanity, the great thought greatly fashioned. And the workingmen come in to see how "their artist" is getting on. Dusty bakers, metal workers, bare-armed fellows black from the coal yards, and many weavers, loom-deformed; they eye the work and question the artist, going deep into his purport, judging the workmanship like the good craftsmen they are. And Van-Biesbrœck explains, argues—radiant with force, triumph, generosity. Where could he find a public so quick in sympathy or keener in understanding? Not in the salons of Paris. And to me this art-spirit—which is the flower of the "Vooruit"—is more marvelous than the social prosperity builded upon a loaf of bread.

The conquest of poverty is a splendid thing; when it goes hand in hand with the attainment of education and mental culture, with artistic creation, it is the best of all things. Tolstoi hoped once that art would go to the people; there is evidence that art is coming from the people—and an art broader in power, richer in humanity, more relentless in realism than any art the world has known. Not alone the "Vooruit" bears witness.

"En woor een" is the motto of the "Vooruit"—one for all and all for one. Union and organized thrift—upon these they have founded that equalitarian city which is, perhaps, a fragment of the future civilization. And if this be indeed the way posterity is to live—why, posterity is to be congratulated. Life will be pleasant—how does the phrase go?—as in a picture or a fable.

* * *

The wife of a missionary in Mexico wrote home the other day that the only kind of tainted money to which she objected was that kind to which, as she contemplated the great needs of that region, she was obliged to apply the sad words, "T'aint ours."—Congregationalist.

No wage-earner is doing his full duty if he fails to identify his own interests with those of his fellow-workmen. The obvious way to make common cause with them is to join a trade union, and thus secure a position from which to strengthen organized labor and influence it for the better.—*Ernest Howard Crosby.*

ITEMS FROM EVERYWHERE

EDITED BY GEO. H. STROBELL

In the recent city election at Turin, Italy, the Socialists won twenty out of thirty-four seats to be filled in the municipal council.

The New York City Socialists are putting up a vigorous campaign for the coming municipal elections.

In Sweden there are 112 Socialist branches. Stockholm boasts of 20,233 members in its Socialist Society, and altogether 69,574 books and pamphlets have been circulated during the year. That is a powerful reason why the ruling powers can't kick up a war with Norway and get the workers to do their fighting for them, while they stay at home, pile up taxes and live in royal style. When the workers become Socialists there will be no more wars.

How about municipal public ownership in Chicago, and the plan proposed by Mayor Dunne. It does not seem to be municipal ownership nor public ownership. If financiers put up twenty-five millions, will not they control, and reap the benefits? If we did not understand the Socialist philosophy we could not explain how the best intentioned men in public life act so contrary to their pledges. The mayor's plan has turned out to be nothing more than the granting of a franchise to an independent company. Will the Chicagoans get wise and give Socialists a chance?

In the borough of Brooklyn it has been the custom to allow political banners to be put up at certain points. One of the most important being in front of the Borough Hall. This year the Socialists were the first to file a request for the place and it was given to them. All the old party politicians are much exercised. In view of the fusion opposition to Tammany, a large edition of the tract, "Why Socialists don't fuse" is being distributed. The battle with the police was finally terminated with a victory for the Socialists. They were notified that their meetings would not be again interrupted.

The Massachusetts Socialists have put up—
For Governor—James F. Carey of Haverhill.
For Lieutenant-Governor—Patrick Mahoney of Boston.
For Secretary of State—C. C. Hitchcock of Ware.
For Treasurer and Receiver General—David F. Brodeur of Brockton.
For Auditor—Ambrose Miles of Lynn.
For Attorney-General—John Weaver Sherman of Boston.

Universal confidence is felt that, with this strong ticket and with the increasing activity of the membership throughout the state, the party will this fall resume its forward march and achieve results at the polls that will inspire the comrades in other states.

Here is part of the speech that the eminent French Socialist Jaures was not permitted to deliver in Berlin. The whole speech has had an enormous circulation because of this foolish action of the German autocracy.

"In times of peace the growth of democracy and Socialism is assured. Revolution may spring out of an European war—and the governing classes will be well advised to bear that possibility in mind; but from war may also spring, for long periods, crises of counter-revolution, of furious reaction, of exasperated nationalism, of stifling dictatorship, of monstrous militarism, a long chain of retrograde violences and base hatreds, of reprisals and servitude. Therefore we have no desire to play at this game of barbarous chance. We will not expose to this toss of bloody dice the certainty of progressive working class emancipation, nor the certainty of just autonomy guaranteed to all peoples and fragments of peoples by the complete victory of European Social Democracy.

"That is why we French Socialists repudiate now and forever all thought of military revenge against Germany. We Socialists stand before each other without exclusive or arrogant pretensions, remembering the past only to abjure together all vanity, hatred and mistrust, to work together single-heartedly for definite peace between France and Germany in order that the proletariat of the two nations may give themselves completely to the work of emancipation and civilization."

And we're to have peace between Russia and Japan? It's a bad thing for courts to promote warfare between countries. They must have peace and must sacrifice to get it. They need their armies to suppress the agitation for freedom and self government among their subject classes. Here is an interesting item.

HARBIN, Aug. 14.—Indignation was expressed by army officers here this morning when the surgeon general reported that all the 1,200 soldiers undergoing medical treatment in this post had mutilated their right hands. Each man had cut or otherwise crippled his trigger finger.

Perhaps the 650,000 men at the front may be as dangerous to Russian despotism in Russia as they were dangerous to the possibility of victory in Manchuria.

The state of affairs in Japan is not much different. The Worker of New York quotes from a private letter as follows:

"The people have had enough of the war. The 27,000 new drafts who passed through here about a week ago were but a scrub lot and had to be watched by sentries and police to prevent desertion."

The Tokio "Socialist" of July 3, editorially demands the ending of the war. It makes little or no difference to the working class, it says, on what terms peace is made, but any terms would be better for them than the continuance of hostilities. "Chokugen" takes the same position, declaring that the wives and children of soldiers at the front are going hungry and ragged.

Notwithstanding the suppression of our party's agitation by the government, Socialism is being much discussed in high political circles as a force that threatens the existing order.

Our Japanese comrades are faithfully performing their task of distributing among the Russian prisoners of war the revolutionary literature sent out by Russian Socialists in this country."

"Chokugen" says:

Comrade Kotoku and Nishikawa, who are now both in prison, have just received letters of condolence from Comrade Huysmans, the Secretary of the International Socialist Bureau, saying that he congratulates them upon their working for the cause in this manner, and wishes their patience and forbearance. They write us that they are deeply consoled with the sympathizing letter and greatly encouraged to work harder for the cause when they shall be released, realizing in its full meaning that they are thus making a part of the great international movement. Kotoku will be released on July 29 and Nishikawa must remain there till the end of September.

The Cleveland Citizen says:

"Chokugen, the Socialist paper of Tokio, Japan, has arrived with its front page printed in red in honor of the release of Prof. Kotoku, who served five months in prison for preaching Socialism.

Count Tolstoi is quoted by the New York World as saying:

"[illegible] revolution now progressing in Russia will result in a greater change in the world than even the French revolution effected. Those humanitarian ideas of universal peace, brotherhood and personal idealism which stirred vaguely in that movement constitute the very essence of this. This revolution completes the French. Its protest is against greed and tyranny in high places, against violence and killing. There have been bombs and outrage, but these are not of the essence of the movement, which is a noble effort toward national individual emancipation." A late report from Russia is to the effect that the Socialist organizations are now working together hamoniously, and that a systematic effort is being made to bring other bodies of workers into a combination for the purpose of taking aggressive action toward the ruling class.

Prohibitionists Coming

The following letter to the New Voice, of Chicago, the leading organ of the Prohibition party, from a Prohibition County Chairman, shows which way the wind is blowing through the Prohibition field. When Brother Pitts once really understands Socialism he will realize how useless it would be for us to declare for prohibition. Socialism will kill the liquor business as it will kill all profit and graft:

Editor New Voice: I believe your recent editorial in favor of the workingmen will touch a popular chord. We certainly want to reach the "great common people," and give them to understand that the Prohibition party is *their* party—working for them.

Almost all of our people are Socialists at heart, to a greater or less degree, and I believe that in the end the two parties will unite, as they ought, more especially as the worst enemy of the advance of Socialism is the saloon.

With the two parties working together against the saloon, against criminal trusts, and in favor of the people of the nation—the two parties numbering, as they will by the time they get together, *a full million American freemen who vote for what they want*—victory over the liquor traffic, and criminal trusts, and in favor of government ownership of public utilities is assured.

There is not a thing in the platform of either party antagonistic to the other and no reason why a union should not result in the future, as both are working for the same end, viz., the regeneration of the American people from the evils which now enslave millions of them.

In Oswego county our Prohibition vote under a "narrow-gauge" platform dwindled to 250; upon a *broad-gauge platform*, and a campaign in which we have preached co operation with all reform elements, and have championed the common people against all evils, including trusts, graft, etc., and in which we have made of ourselves *the People's party,* our strength has grown till now we line up 1,600 Prohibition voters in this little rural county, and are enrolling new voters daily.

They include voters who vote with us on the Prohibition planks; the anti-trust plank; the government-ownership-of-public-utilities idea; sensible-settlement-of-tariff idea; woman suffrage, and a half dozen other ideas all banded together for the public welfare.

Instead of this dividing our forces, it has bound them together, broadened the ideas of all, made us more patriotic than ever, and is resulting in securing scores of new recruits who are not Prohibitionists, but who become Prohibitionists within a year. We are also becoming the workingmen's and common people's party here.

Push union of Prohibition, Socialistic, and workingmen's elements for the common welfare.

Here's for more power to your arm.

Clarence E. Pitts.

Oswego County Prohibition Chairman.

TO MAKE STUDENTS OF SOCIALISM

Dublin, N. H., July 14, 1905.

Sir,—I observe in a recent number of your valuable journal an expression of surprise that my name should be united with others in the formation of an "Intercollegiate Socialist School" which "aims to imbue the minds of the rising generation with Socialistic doctrines." This last phrase is your own, for I at least am connected with no organization for the purpose you here state. As to the names with which mine is united I am not concerned; as Theodore Parker used to say, "I am not particular with whom I unite in a good action." As to the object in view it is clearly enough stated in the call itself; the movement does not aim to produce Socialists, but to create students of Socialism.

It is based on the obvious fact that we are more and more surrounded by institutions, such as free schools, free text-books, free libraries, free bridges, free water-supplies, free lecture courses even free universities, which were all called Socialistic when first proposed, and which so able a man as Herbert Spencer denounced as Socialism to his dying day. Every day makes it more important that this tendency should be studied seriously and thoughtfully, not left to demagogues alone. For this purpose our foremost universities should take the matter up scientifically, as has been done for several years at Harvard University, where there is a full course on "Methods of Social Reform—Socialism, Communism, the Single Tax," etc., given by Professor T. N. Carver. This is precisely what the "Intercollegiate Socialist School" aims at; and those who seriously criticise this object must be classed, I fear, with those medieval grammarians who wrote of an adversary "May God confound thee for thy theory of irregular verbs!"

I am, sir,

Thomas Wentworth Higginson.

—In Harper's Weekly.

Our contributing editor, Rev. Paul H. Castle, who recently removed from Illinois to Montana where he is pastor of the Central Park Christian Church, has been stirring up the people about Christian Socialism. A sermon recently preached by him in the First Christian Church of Helena, made a decided sensation, showing conclusively that "The ethics of Jesus cannot be enacted under the present industrial competitive system."

THE CHRISTIAN SOCIALIST

ISSUED SEMI-MONTHLY

Published by THE CO-OPERATIVE PRINTING COMPANY,
134 North Vermilion Street Danville, Ill.

SUBSCRIPTION PRICE, 50 CENTS PER YEAR

ENTERED AT THE POSTOFFICE AS SECOND-CLASS MATTER

EDITORS:
EDWARD ELLIS CARR, - - - Danville, Illinois
OSCAR F. DONALDSON, - - - Webster City, Iowa

CONTRIBUTING EDITORS:
GEORGE WILLIS COOKE, - - Boston, Massachusetts
PAUL H. CASTLE, - - - Central Park, Montana
J. STITT WILSON, - - - - Berkeley, California
EDWARD ADAMS CANTRELL, - - - Rock Rapids, Iowa
W. B. GALLAHER, - - - Danville, Illinois
WILLIAM R. BENNETT, - - - Marion, Indiana
CARL D. THOMPSON, - - - Minneapolis, Minnesota
WINFIELD R. GAYLORD, - - - Milwaukee, Wisconsin
GEORGE E. LITTLEFIELD, - Westwood, Massachusetts

THE COST OF SUCCESS

How a Poor Boy Won Fame and Wealth

AMONG our new acquaintances at Madison, Ind., is a delightful "gentleman of the old school," a man with pure, fair face, happy, smiling, kindly blue eyes and curling gray hair and beard—a beautiful old man in body, mind and soul—the Rev. J. H. Barnard, D. D., pastor of the Second Presbyterian Church. It was a joy to meet him, and we got on so well that before I left he took me into the room of rooms in the big old-fashioned, Southern home and showed the proofs of the wonderful genius of his famous son, George Grey Barnard, the great sculptor.

Chief among the attractions is a large painting which fills one side of the room, done by the great Polish painter, Anna Bilinska, showing young Barnard in full life size, clothed with a coarse working shirt open at the breast and sleeves rolled up to the elbows, with one hand full of clay, resting with flushed face and flaming eyes before a large model of "The Two Natures," his world-famous sculpture, which took the prize and astounded the art critics of the Paris Salon. This portrait itself is a great work of art and took a prize at Paris. We never saw anything like it, and understand it is one of the few really great portraits in America worth many thousands of dollars.

The story of young Barnard's life reads like a romance of fairyland, or a leaf from the history of Divine Providence, as his saintly father devoutly believes.

George was a bright, restless boy who did not take kindly to the dry routine of technical learning, which he said contained too much that he did not want. He was unsatisfied in school, which gave his student father anxiety. The disappointed parent finally consented to allow George to quit school and enter the shop of a local jeweler. The boy was soon doing the engraving and metal work of all the shops in town.

Soon after he began to work out various small designs in metal molding, and at last undertook, in the secrecy of a garret, where he bribed her to set for him, a life-size bust of his little sister. The proud father yet shows the model in clay of that first conclusive proof of his son's sculptural genius. After this the boy felt sure of himself and there was no more hesitation. He went to Chicago at the age of 16 and battled with poverty and the difficulties of the great art. Before long he won the admiration and confidence of the President of the Art Institute so fully that the key to the room containing the sacred Angelo models was entrusted to him and he lived and wrought for a whole year on $89.00 and the inspiration of his soul and Angelo's.

About this time he was offered a position which would have "fixed" him for life, but in the heroism of his passion for art, he preferred to suffer want and work for fame. He made a child's hand in marble which he sold for $75 and later received $300 for the bust of a child which he chiseled out of stone. He could have made money in this manner had he been content to do so, but scorning the mercenary opportunities of his developing art he hurried to Paris with nothing but the pitiful $300 and not a word of the French tongue. An American traveler came to his rescue as he was trying in vain to make a woman understand he wanted to rent a room.

In Paris he toiled and starved in tattered rags, but with quenchless ambition, living on ten cents a day, and often not that, for twelve years, copying the works of the great masters, imitating life itself, until at last he felt himself a sculptor indeed, but too poor to buy materials, hire a model or rent a suitable room for a studio. Twelve long, weary, desperate years, full of agony and ambition, and yet no immediate hope.

At this point young Barnard would have failed at last, as many talented men have, had not some benefactor come to his rescue. Alas, that genius has so often been compelled to wait on charity!

One day a letter was delivered to him asking him to call at a certain palatial hotel. The emaciated young tatter-demalion was refused admittance to the elegant place, but, by means of the letter and his honest eyes, at last convinced the porters that the gentleman really wanted to see one such as he, and they let him in. Here he met A. C. Clark, a New York multi millionaire, who made it his noble pleasure to be-friend young men of genius. Clark ordered a feast brought to his room, where the hungry sculptor was filled with good things, until, under the genial influence of kindness, the confidence of Barnard was won and he poured out the story of his dreams, his struggles, his starvation and his despair. When the young artist left that room—that fairy palace—the pockets of his ragged clothes and the handkerchief hid in his battered hat were literally stuffed with gold pieces. We walked on air and knocked his head against the stars. Here was a studio, a model, materials, opportunity, fame—all tumbled down upon him out of the ever pregnant "unexpected" in a single hour! Half insane with joy he went to work and the world has seen as much reason as he to be glad that a man like Clark had money to give away and intelligence and heart to give it right.

Mr. Clark continued his support and Barnard worked like a flame-eyed demi-god. "The Two Natures" a life-size group of two men struggling, symbolizing the struggle of the higher self against the lower, was completed and placed on exhibition at the Salon de Paris. Many other works fell from his brain and hand. Meanwhile Mr. Clark died and young Barnard was again sadly handicapped with financial difficulty.

Leaving his successes in France, he returned to his native land and opened a studio in New York. He had not time to stoop to the small jobs that would have brought ease, he was dreaming and toiling over big things. He carved a huge oak front of a clock in which was wrought out the Norse mythology. He made a great fountain for the hotel at Tampa, Fla. He chiseled a beautiful figure of "The Maiden With the Roses" for a tomb in Iowa; He wrought the monument symbolizing "Brotherly Love," in which two figures grope blindly for each other's hands through the stony barrier of death. He hammered out the great bronze god, Pan, lounging and playing his reed by the river with one ear dropped forward and held up like the brutish god he was; he created the beautiful cinerary urn in memory of Anton Seidl, with its twenty seven figures, and, lovliest of all, the chaste figure, "Maidenhood," the life-size nude form of a beautiful woman, caught in a striking attitude of grace and innocence, which is probably his greatest work thus far.

Space forbids to tell of other designs his hands have wrought upon, and the mighty dreams his soul is cherishing.

He had great trouble to gain recognition in America, even though he had won a prize at Paris. Not merit, but "a pull" won gold in this country. Time after time was his fine work rejected for inferior sculpture through jobbery, and he was on the verge of despair.

At last a man who wanted merit first of all discovered him. Architect Auston of the magnificent Pennsylvania State Capitol building, now in process of construction, had a $350,000 job of sculpturing to let—not to the lowest bidder, not to some one with "a pull," but to a real sculptural genius. He heard of Barnard, saw his studio, called the committee to New York to see it, and they were unanimous in declaring they had never seen its equal. And so the heroic genius came unto his own at last.

Young Barnard has five years in which to complete his great task, and all the money he needs with which to do it: and the Pennsylvania State House with Abby, the decorator of the far-famed Boston Library, to do the painting, and Barnard to do the sculpturing, bids fair to be the greatest repository of original art in this country.

We will close our narrative with the remark that under Socialism every boy and girl would have an untrammeled chance to find what they are best fitted for; each would be supported, nourished and guided to the best possible preparation, and each would have "a fair field and favor" toward the highest achievement and fame. Genius would not then starve and fail till charity gave alms. No one would fail then who has the ability to succeed. Success would be general, not exceptional. No more of noble youth could it be sadly said:

> "Chill penury repressed their noble rage
> And froze the genial currents of the soul."

E. E. C.

One truth must grow ever clearer—the truth that there is an Inscrutable Existence everywhere manifested to which he (the man of science) can neither find nor conceive beginning or end. Amid the mysteries which become the more mysterious the more they are thought about, there will remain the one absolute certainty, that he is ever in presence of an Infinite and Eternal Energy, from which all things proceed.—*Herbert Spencer.*

A. E. Kellington, Sec'y-Treas. International Union of Flour & Cereal Mill Workers, states fight is still on with Washburn-Crosby Milling Co., and asks for support of all organized labor. Their flour is still on the unfair list of the American Federation of Labor.

THE SOCIALISM OF JESUS

BY DISCIPULUS

X. Anarchism or Socialism?

Jesus was no builder of systems, and he did not give a forecast of the system under which co-operative industry is to be carried on, when the status of economic righteousness arrives. Some good men, ardent devotees of Jesus, have thought, and taught with great positiveness, that the only plan he could approve—the only plan in harmony with his precepts—is a loose, structureless kind of co-operation, in which any number of purely voluntary associations might exist side by side, but without the power of maintaining their existence singly or even collectively by the smallest use of force. The alternative view is that a regime would be in harmony with the mind of Jesus, under which co-operation should be clothed with the powers of government, and able to maintain itself through the use of such force as may be required.

The former, or anarchistic view, I do not find supported by anything in the gospels, except the rules of non-resistance, with which we are all so familiar, and the typical one of which is, "*Resist not evil.*" In trying to understand the spirit of Jesus we must, of course, place these non-resistant precepts in their due subordination to his sole absolute ethic, which is devotion to the welfare of all. In this view it is not to be thought that he would have given such instructions for an era when the righteous were to be in the majority.

The reading of the gospels without prepossession gave me a vivid impression of the Man who moves through their pages: no mild dreamer and no self-centred character-connoisseur, but a man of decision and of unflinching action for results, even one who could use roughness in speech or deed when the moment called for it. An ardent lover of thoroughness, pronouncing that man unfit to enter his movement who would not plow the furrow straight through to the end, even the man who should pause for so sacred an errand as a father's burial. An earnest admirer also of efficiency (provided it was beneficent): his ultimate test was—"Inasmuch as ye *did it*,"—not, Inasmuch as ye wished to do it; and in one of his parables he even holds up to his followers an unscrupulous and selfish man as worthy of their emulation in *one* respect,—that in an emergency he resolved quickly an acted to purpose.

I could not doubt that such a mind must prefer the effectiveness of socialism to the ineffectiveness of anarchism; in short, behind the pages of the gospels I felt the Man, breathing, speaking, acting, and his burning words and deeds seized upon my mind as the expression of what we should now call an uncompromising working-class socialist, planting, in his own way, the seed of a far-off triumphant co-operative commonwealth.

XI. Anti-Socialists in the Church.

Although it was the earnest desire of Jesus to exclude money-lovers from his movement, he acknowledged that this had not been fully done ("*Have I not chosen you twelve, and one of you is a devil?*") He also recognized that, as the movement increased in volume after his disappearance from the scene, many persons would come into it who were entirely out of sympathy with its original character; he saw that this was inevitable, but that this element would become extinct upon the coming in of the final status, the full "*kingdom of God.*" This forecast is indicated in two parables, as follows:

> "Another parable put he forth unto them saying, 'The kingdom of heaven is likened unto a man which sowed good seed in his field: but while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, 'Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, 'An enemy hath done this.' The servants said unto him, 'Wilt thou then that we go and gather them up?' But he said, 'Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest, and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them, but gather the wheat into my barn.'"
>
> "He answered and said unto them, 'He that soweth the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of the world: the Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.'"
>
> "Again, the kingdom of heaven is like unto a net, that was cast into the sea and gathered of every kind: which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth."

There will no doubt be wailing and gnashing of teeth among the money-lovers, when the possibility of exercising their cruel propensity is abolished, and when money-making and money-makers are swept into the burning heap of the world's rubbish.

The two parables last quoted show that Jesus foresaw that large numbers of non-humanitarians and money-lovers would enter the church which he had founded as a socialist movement, and the same foreknowledge is expressed in his saying:

> "Not every one that saith unto me, 'Lord, Lord,' shall enter into the kingdom of heaven (here meaning apparently the "church invisible," the movement within the movement), but he that doeth the will of my Father. Many will say unto me, 'Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils, and in thy name done many wonderful works?' then will I profess unto them, 'I never knew you; depart from me, ye that work iniquity.'"

In the following parable this class of persons is referred to, as well as a quite opposite class—the non-Christian socialists:

> "A certain man had two sons; and he came to the first and said, 'Son, go work to-day in my vineyard.' He answered and said, 'I will not,' but afterward he repented and went. And he came to the second and said likewise, and he answered and said, 'I go, Sir,' and went not. Whether of them twain did the will of his father?"

(To be continued next issue)

LIFE'S TRUE PURPOSE

The first question every man ought to settle is this: Am I going into the world to see how much I can get out of it, or how much I can put into it? To acquire wealth, or to distribute wealth? To win fame, or to deserve gratitude? To rule in the kingdoms of this world, or to help transform them into the kingdom of God—that is, the kingdom of righteousness, peace, and joy in holiness of spirit? Both? Will you work to enrich others *and* yourself? to serve your generation *and* win popularity? to fuse men into one great brotherhood *and* to rule them as their world master? That, Jesus says no man can successfully do. "No man can serve two masters. . . . Ye cannot serve God and mammon." We must take our choice. No amalgam is possible between the two mottoes—"Take care of number one," and "He that would be greatest among you, let him be servant of all." If we take service as our aim, we must work for Kipling's wages:

And no one shall work for money, and no one shall work for fame,
But each for the joy of working; and each in his separate star
Shall draw the thing as he sees it, for the God of things as they are.

For Tennyson's wages:

Glory of warrior, glory of orator, glory of song,
Paid with a voice flying by, to be lost on an endless sea;
Glory of Virtue, to fight, to struggle, to right the wrong.
Nay! but she aimed not at glory, no lover of glory she:
Give her the glory of going on, and still to be.

Dr. Lyman Abbot,—in the Outlook.

Many thoughtless people are misled by the artful cry of Capitalists against Socialism on the ground that a "paternal" government would be bad for the people. But these same Capitalists eagerly seek the "fatherly" support of the government *for their own schemes.* The national banks, postoffice exploitation, American Consuls abroad at public expense to increase private trade, the Express Company grafts, the Union Pacific Railroad loans, worlds fairs and a thousand other things. Just now the government is planting 50,000 trees on Pike's Peak to conserve the water supply for the great irrigation companies, and planting another 300,000 trees along the Deleware & Hudson railroad to supply cross-ties to that wealthy company. Under the present system paternalism means unjust favoritism.

The few loot the treasury of the many. Under Socialism fraternal justice and equality will rule.—E. E. C.

To A Socialist Friend, On His 60th Birthday

BY JAMES M. TRIMBLE

Of flight of winged time, in thee we take no note;
For thou in very truth hast found Time's antidote:
For what are Life's distractions, glories, pains, or
years,
To him, whose soul, attuned to music of the spheres,
Forgets itself, in deeds and universal Love;
And rapt, perceives descending from the world above
A harmony divine; a new and Heavenly plan,
To bring a lasting joy and peace to striving man?

A STATEMENT AND AN APPEAL

BY REV. CHARLES STELZLE

I stand squarely for organized labor. My membership in the International Association of Machinists indicates the practical evidence of this fact.

I believe in it not only because I have been convinced through theoretical study of the logic of its principles, but because I have passed through an experience which brought me face to face with the actual conditions which confront many of the toilers of today. It was not an experience, by-the-way, which was entered into simply for the purpose of making a "sociological study" of the poor.

When Samuel Gompers and his co-workers began their agitation for the abolition of the tenement house cigar factory and with it the curse of child labor, I began my life's work at eight years of age in a cigar factory in the basement of a New York tenement. The headache and the exhaustion due to bad ventilation in this "factory" make me sympathetic toward the sweatshop worker who recently died crying—"Give me air!"

I know all about the inconveniences and shocking experiences of tenement house life, for an east side tenement was my home for nearly twenty years. The pangs of unsatisfied hunger are familiar to me. The aspirations of the boy and the young man deprived of even a fair education, strike in me a sympathetic chord. The longings for better and higher things which are often denied the poor, were also mine.

And so I am a brother-man with the great mass of toilers. If, to the measure of my ability and my opportunity, I failed to respond to their needs, physical, mental and moral—I would be false to myself, to my fellows, and to God.

With this spirit and this purpose in view, the Department of Church and Labor of the Presbyterian Church has called me to become its Superintendent. Believing that the church is simply a means to an end, and not an end in itself, it shall be our plan to make it the servant of the people. In order to accomplish this, we shall need the co-operation of every man and woman who believes in the progress of the human race. Especially do I want the help of every toiler in the land. In the matter of acquainting the ministers with the facts regarding the labor movement you may be of great service. Many of them have misunderstood the great mass of men who are struggling for their rights, just as the workingman has often misunderstood the Christian minister.

I shall appreciate receiving suggestions from any man or woman who is willing to help in this cause. Write me at 153 LaSalle St., Chicago. Let us give each other a fair chance.

STRIKING CHURCH RESOLUTION

The following is a Copy of a Resolution Unanimously Adopted by the General Assembly of the Presbyterian Church in the U. S. A., at its recent Meeting at Winona Lake, Indiana:

"Appreciating the increasing importance of the industrial problem, and realizing that the labor question is fundamentally a moral and a religious question, and that it will never be settled upon any other basis, we recommend that thePresbyterial Home Mission Committees appoint Sub-Committees for the purpose of making a systematic study of the entire problem in their respective localities.

These Committees shall co-operate with the newly organized Workingmen's Department of the Board of Home Missions, thus establishing, in connection with the organized Presbyterianism of every city in America, a board of experts, who may be able to inform the churches with respect to the aims of organized Labor, and to inform the workingmen concerning the mission of the Church.

These committees shall also assist in the already successfully inaugurated plan of securing for the churches fraternal relationships with workingmen in their organizations; become responsible for the distribution of the literature issued by the Board both for the membership of the Church and for the great mass of workingmen outside of the Church, and to push aggressively whatever methods may bring about a more cordial relationship between the Church and Labor."

The following statement was made by the Board of Home Missions:

"Socialism must be reckoned with by the church. There are today nearly nine million Socalist voters throughout the world. In our country the gain by this party during the past four years was seven fold. If the increase during the next eight years is in the same ratio, the Socialists will elect a president in the United States."

THE LABOR PRESS

The labor press has always been an influential and potent force for the good of the workers; but at no time has it been in measurable distance of the power it exerted during the past year. The bitter antagonism of labor's unfair foes, the open threats and covert plans of our opponents to crush out organized labor, have quickened the pulse beats of our brave labor editors and aroused them to the exercise of their fullest powers to protect and defend the rights of the toilers of our country. Although it is cause for great gratification to know that the cause of labor has so large, intelligent and representative a galaxy of papers devoted to the labor cause, yet it is mortifying to know that many suffer from that lack of support to which they are so justly entitled at the hands of our fellow-workmen. It should be the aim of every Union member as well as every sympathizer with our great cause to be helpful in every way to extend the beneficent influence of the labor press. A cause is frequently judged by the number and character of the publications which represent it.—From President Gompers' San Francisco Address.

BRYAN'S BEWILDERMENT

"At the great Democratic banquet and conference recently held at Chicago Wm. J. Bryan spoke his latest political advice:

He proposed national control of life insurance and national charters to large corporations. *He would control trusts by means of license similar to the license controlling the liquor traffic*, so that trusts, while under government regulation, would still be amenable to the state laws."

The most notoriously lawless, criminal, corrupting and unrestrained trust in the world is the liquor traffic under "government control." If this is an illustration of Mr. Bryan's idea of government control of the trust—*as he distinctly says*—then there is no blinder leader of the blind in this country than he.

Instead of licensing insurance companies to fatten off of the people, let the government insure every able bodied person a job and every young, aged and infirm person a liberal pension. Instead of "controlling the other trusts as we do [not] the liquor trust, let us BE the trust—let us *trust ourselves* and run all industries by ourselves and for ourselves.

Bryan's bewilderment is becoming more manifest every day, and every day the hopelessness of reconstructing the Democratic party becomes more apparent. The political battles of the future are to be between the Socialist and the Republican parties. The issue is becoming clear to the American people. The lines are forming for the final struggle. Take one side or the other. The bewildered ones between the firing lines will be swept away. It is impossible to compromise in this battle. The choice is between freedom and slavery, plenty and pauperism, progress and degradation for the whole world.

Let us hope that Mr. Bryan's trip abroad will reveal to him the real issue of the age.—E. E. C.

There are yet a few hundred extras left of the July 15th. and August 1st. issues. Excellent numbers for propaganda. Order a bundle and hand to your religious acquaintances. One cent a copy.

THE PHILOSOPHY OF STRIKES

Strikes are the result of capital's effort to force labor to bear the larger burden of depreciating values. When values begin to fall and impending losses are imminent, capital begins a policy of protection, and to save its profits cuts the wages of labor. Labor's instinct of protection suggests its only defense—the strike.

Labor organization is the result of the natural human instinct of protection and an evolution along the line of natural law. Man is a social being, and the instinct of fellowship and protection against a common enemy has manifested itself since the human race began. It has not been until within the last few years, however, that labor organizations had the courage to face the daylight, but now the labor organization is as much of a necessity as the church or State itself.

When the hand of capital is full labor should receive the benefits of plenty, and when adversity comes labor should not be compelled to bear the greater part of the burden. You will hear one say strikes should be prevented; labor has no right to strike. But if capital did not tyrannize, there would be no strike, for labor seeks only self-preservation in the organized effort against capital.

Capital drives labor to the wall, and labor uses its sting, the strike, in its defense. A more equal distribution of profits is the only solution for the industrial problem, and so long as the lawmakers allow capital to control the politics and finances of the world there will be no solution. Until the solution comes labor must organize to defend itself. Labor unions make better workmen, better homes and a better country.—Baltimore Labor Herald.

Some weeks ago Alderman Heath (Social Democrat) presented to the Milwaukee Common Council a minority report of the investigation of the municipal garbage plant. He showed that the plant was used as a political dumping ground for friends whom the politicians wished to reward, that it was most expensively and inefficiently managed, that the garbage was only half burned and therefore created a nuisance in the neighborhood, and that much of the time of the men employed at the plant "was consumed in sending out for beer and passing it around." Not knowing just how to get rid of these facts, the Council referred the report to the committee on health. The Committee on health demanded from Comrade Heath the proof of his charges. Comrade Heath replied that if the committee would issue subpoenas for witnesses, they would have all the proof they wanted. The Committee immediately backed down, as the last thing they want is to expose their pals. Therefore, the committee unanimously voted down Comrade Heath's report. But the end of the matter is not yet. The whole affair has only served to emphasize the uncertainty of the success of municipal ownership and operation under the old parties. The Milwaukee city waterworks, it is true, are a great success, but the Milwaukee garbage plant, in the hands of capitalist politicians, is an object lesson to our citizens of the need of Social-Democratic control. Our voters are beginning to realize that ours is the only party of principle.

Please do not send stamps for subscriptions or bundle orders above ten cents. Stamps are not legal tender. We can not sell them and we need the cash to pay bills with.

THE CHRISTIAN SOCIALIST FELLOWSHIP

It is proposed that a Conference of those most interested in the "Christian Socialist Fellowship" be held sometime this fall or winter, to draft the purpose, requirements and organization of this movement. This draft to be submitted to the friends of Christian Socialism. Should it meet with sufficient endorsement to warrant further effort let a Committee (to be specified by the Conference) issue a call for a General Assembly at some convenient place. This Assembly may ratify, modify and perfect the organization. All questions, suggestions and discussions of this matter should be addressed to,

Mr. Oscar F. Donaldson, Webster City, Iowa.

GOSHEN, KY., AUG. 31, 1905.

DEAR COMRADE CARR:

The agitation of the Fellowship Movement through the Christian Socialist has brought me a number of letters from different parts of the country. It shows the prevalence of the sentiment, and that this sentiment organized will prove a powerful factor in the Social Crisis. I submit substantial extracts from the letters:

Comrade W. T. Ormond of Ruliff, Texas, has written twice. He gives good counsel:

> "Socialism must be spiritualized. Materialism only will not do it. Man cannot live by bread alone; and if men are not imbued with a spirit that will endure even unto death, results will come slow. The spirit will be either one of the Christ or that of a Demon. Milk of human kindness or blood must flow. We may as well recognize truth now as wait for horrors to force recognition.
>
> "I hope any organization that may be attempted toward religious fellowship among Socialists may be liberal. The Christian, Jew, Buddhist, any, all, should be free in individual faith while bound by common tie of Socialism. Let us have the world akin, agreeing in disagreement. As a Christian I have no fears. If my religion is the last in the process of evolution, time will bring to it the adherents of all others that come before. Let us in the spiritual house only expose our light, attempting no orthodoxy, wield no force, nor yet persuade, for fear wrangling may follow."

Comrade Ohannes Varshag, 1858 Marion St., Denver, Col., writes: (Aug. 22):

> "I saw in the Christian Socialist that you had organized a Christian Socialist Fellowship. I think the country is ripe now to organize all States in the Union. We have a Socialist Educational Society formed last spring here, and am sure we will affiliate with you for this grand movement, when we will have a chance to have real Christianity. Our members are mostly away for this hot weather, but I am in hopes we will soon get together again, and we would like to correspond with you. I am an Armenian . . . Most of our members are natives."

Comrade J. Eads How, Boston, writes: (Aug. 24):

> "I read with great interest today your articles of a 'Christian Socialist Fellowship.' May it grow strong and prosper! I attended the national meeting here in Boston late as yesterday of the 'Brotherhood of the Daily Life,' of which Herbert C. Farwell of Salem, Mass., is Secretary, which has almost similar principles, and I hope we may all come into closer touch".

Comrade W. D. Wattles, Marion, Ind., writes: (Aug. 29):

> "The little congregation at Oden, (Ind.) is planning a basket meeting about the middle of September. This is the congregation Bro. Hollingsworth has been serving. If they will arrange for Sunday Sept. 24th, I can be there, and would like to have you there also. I enclose draft of our 'creed' as formulated by Bro. Hollingsworth. I have put two suggested additions of my own in brackets . . . Our work is taking shape. We are going to get some financial support. God is with us, and a great work is opening before us. We need to spend much time on the mountain tops in prayer, and seek the guidance of the Spirit".

I have seen the form of faith of several fellowships already organized before our movement was under way. Comrade Fred Strickland serves one Fellowship regularly, and his form of faith is beautiful. I have not a copy. The one enclosed by Comrade Wattles is as follows:

> "I believe in the God of Jesus the Christ—Our father. I believe in the Divine Humanity to be (sometime) expressed in the whole human race on earth, whereof we have a pledge (and revelation) in Jesus the Supreme Man.
>
> "I believe in the Kingdom of Heaven on earth; a universal society inspired by love; the social order of heaven realized among men".

Our Kentucky and Indiana organizations are in close touch and will work together. It seems best to let each particular Fellowship have its own form of faith. In our Christian Socialist Fellowship the Fatherhood of God, the Brotherhood of Man, the Earth for all, and loyalty to the International Socialist Movement as the means of realizing the social ideal of Jesus, seem the essential points. You see the fellowships heard from adhere to these ideas, and are ready to co-operate. It seems to me best to let each single Fellowship (or group of Fellowships under one name) reach its own people in its own way, and let us all meet on the ground of Socialism. Comrade George E. Littlefield has written me with reference to "The Co-operative Fellowship" of which he is minister-at-large, with a membership of about 600. It is "for those who are of other faiths as well as Christians, who are Socialists." He adds "These are the ones who most need a ministry, for they now have none—so I adopted the name 'Co-operative Fellowship,' which will include all and exclude none".

The suggestions of Comrade Donaldson regarding a conference are timely. It may require a few months to reach comrades and fellowships all over the country who are with us, but we will do it. So let us have reports from all who organize Christian Socialist Fellowships and also from fellowships and brotherhoods holding ideas similar to ours. Our Christian Socialist Fellowship movement is going to be a strong organization, and it is going to have the aid of others equally strong and all loyal to Socialism. It remains for the Christian Socialist to crystallize this sentiment.

Yours fraternally,

LUCIEN V. RULE.

P. S. I submit these reports to keep you posted on what I hear and what we are doing. You must of course use your own judgment as to whether any of it is of sufficient importance to publish. We must keep the matter before the people; and you will shortly have a large movement backing you. My personal desire is to see The Christian Socialist Fellowship movement the center of all the rest—but of course we must be very large-hearted to accomplish this.—L. V. L.

Newark, N. J.

I think you are getting out a great paper.

George H. Strobell.

Tamaroa, Ill.

The Christian Socialist fills a vacuum in the Socialist movement without which the essentials would have been lost. All hail to the Christian Socialist Fellowship as she moves. Count me in. Organize, organize till Illinois shall be the first to put tents in the field for summer propaganda gospel preaching and selling literature of Socialism. Much may be accomplished for Socialism with a few good workers in each tent.

Yours in the work,

(Rev.) H. Skaer.

Los Angeles, Cal., Aug. 27, '05

The time is ripe for the advent of "The Christian Socialist."

The world-movement needs the aid of men who come into the work out of religious and moral convictions, even more than those who come only because of their material interests. It even needs the former to show the latter where their material interests are.

If "Socialism is purely an economic question" etc "WE MATERIALISTS" should draw no lines between comrades upon grounds of religion.

The Socialist movement needs mind and soul. The fulness of intelligence and life does not come from the motive of hunger and want. And so I say, God speed the work of "The Christian Socialist Fellowship."

Greetings to the Reverends who are planning to meet the needs of the hour.

330 S. Flower St. Fraternally, W. M. Ash.

Providence, R. I., Aug. 27, '05.

If I only had the means I would get a bundle every issue and distribute them among the preachers. At one of the state meetings of the Congregational ministers I distributed 50 copies, at the Methodist ministers association 39 and at the Baptist some. Some said: "Thank you," some: "That's the thing!" One said, "Good! that is what we need."

235 Friendship St. Henry F. Thomas.

In a recent letter L. V. Rule of Goshen, Ky., writes as follows: "As to getting similarly-minded men together somewhere in a face to face conference in the near future, I cannot say. They are so scattered. We would want every one on your contributing staff, and they are scattered from Boston to Los Angeles and from Milwaukee to the Gulf.

"Still I believe they should be urged to take a hand in the new movement and *come to some definite understanding*. In every town and city and village of the country are men, ministers and laymen, who are waiting for such a movement as this. They are a conservative-minded class, and yet the name Christian Socialist is the very thing to draw them into the regular Socialist movement. I can secure the names of many in my own State in this way. I am anxious to see an organization at once by mail, if in no other way, and a lively propaganda carried on, reported regularly in the Christian Socialist and thus a crystalization of sentiment that would have a powerful influence over the whole Socialist Party of the nation."

I appreciate this difficulty of getting a "face to face" conference. I know we could get together but few at best. But who is to establish himself as the man who will give expression to the purpose and requirements of this organization? If but a few respond their expression will be more acceptable than that of any single man. Socialists, as a rule, object strongly to the dictum of one man. They may accept it but they wish to have a voice, or know that others have had a voice in the decision. This expression will be but partial. Each year will add to or modify it probably. But it will be a starting point from which a full clear expression of the men who constitute the Fellowship may be made.

—O. F. D.

THE CHRISTIAN SOCIALIST may be had for ONE CENT PER COPY in bundles of ten or more. This is less than cost. We thus divide the expense of propaganda work with you. Keep it going.

A United States Senator was bold enough to say on the floor of the Senate chamber that "The thought that the ten commandments had anything to do with American politics was only an iridescent dream." He might have included American industries. The law of God, Christian ethics, has no standing in the high courts of politics and commerce. Christianity nowadays is only a good-natured old grand-mother, sitting with her frilled cap in her chimney corner, reading her Bible, speaking soothing words to the combatants, bringing out of her big pocket now and then a box of ointment for their wounds, knowing little of what is going on "in the world's broad field of battle," and seeming to care less and with no authority to say to the conflicting forces, "Sirs, ye are brethern; why do ye wrong one to another?" If this be all that Christianity is and if this be all that it can do, I do not see that it has any valid claim upon the attention of either capital or labor.—

(Rev.) John Kendall.